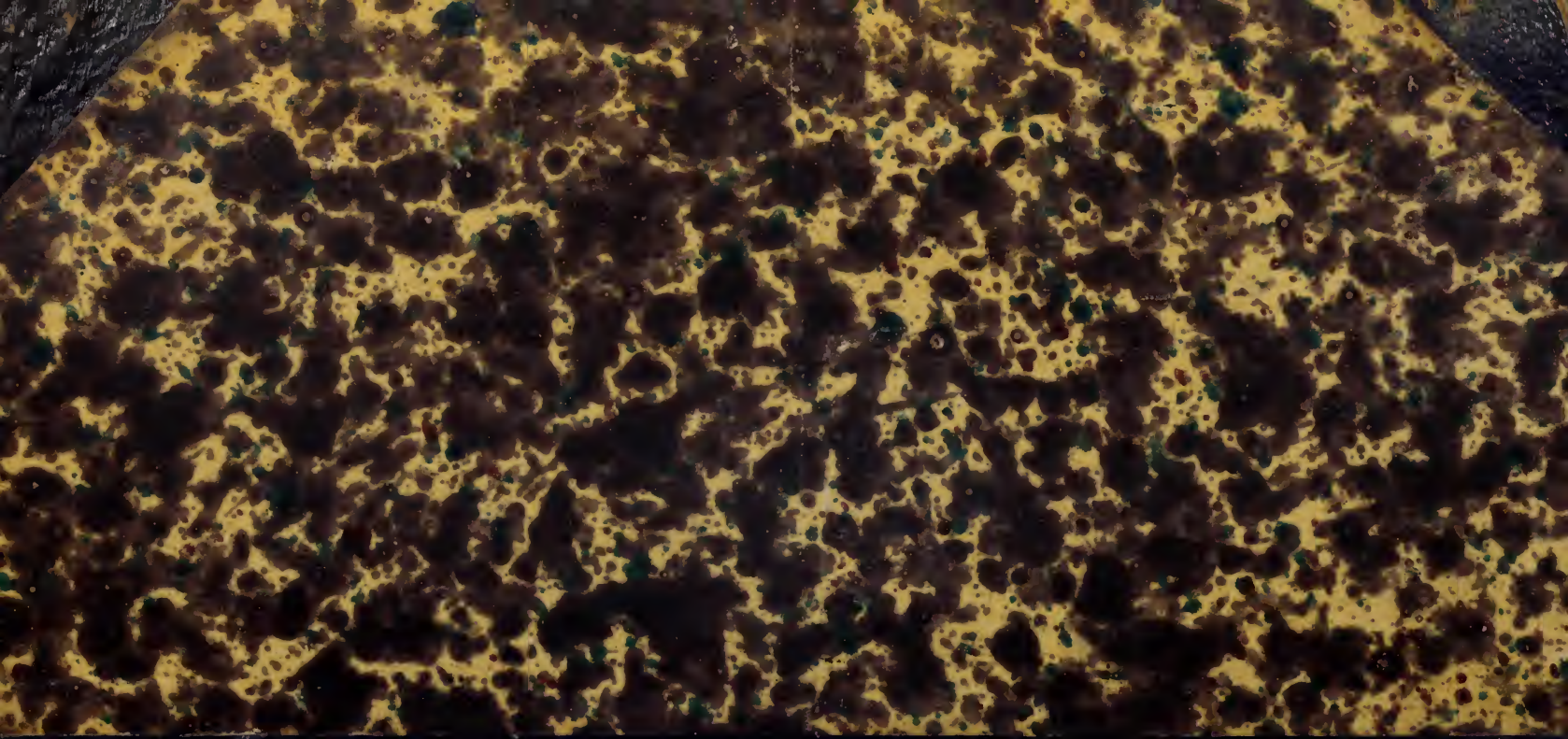

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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THE NEED OF REVIVALS IN OUR MISSION FIELDS.

The following Minute, adopted by the Prudential Committee at their meeting on the 7th of November, has been sent to the several missions of the American Board, in the hope that it will reach most of them before the annual "week of prayer," in January; and that it may stimulate to more importunate supplication for that blessing from above which is so much needed. It is published also in the Herald by direction of the Committee, and is commended to the thoughtful attention of all readers, and especially of pastors, with a strong desire to secure from the churches at home more prayer for the missionaries and their churches, and on the part of all, at home and abroad, that mutual sympathy, that co-operation in prayer and effort for each other's good, upon which so much depends. It will be seen that reference is made to hopeful indications in this land; and it will not be questioned, in view of the peculiar and still perilous condition of our national affairs, that there are now urgent reasons for seeking, here as well as abroad, "special manifestations of the divine favor."

Minute of the Prudential Committee.

The Prudential Committee are constrained to record their belief that a special manifestation of the divine favor is greatly needed in all our missionary fields. Owing to the natural and unavoidable absorption, within the past five years, of the sympathies of our churches by home questions of unexampled magnitude and interest, (by reason whereof the exigencies of Christ's kingdom in other lands have been in some measure overlooked,) the additions to our mission churches have been materially lessened. During the years 1840–64, the average annual accessions were 2,119; during the last four years, the average has been 999. On the other hand, nearly all of the missions had reached a stage of development, which justified the hope that we were to behold "greater things" than we had previously seen. After so many years of seed-sowing, patient, diligent, prayerful, it seemed reasonable to expect a larger ingathering.

The Committee desire the Foreign Secretary, therefore, to call the attention of the missions to this subject at the earliest opportunity. He is requested, in particular, to urge upon them the adoption of all those measures, which seem likely to promote a simultaneous and powerful work of the Holy Spirit;—such as, (1.) Removing from themselves, their native helpers, and the churches under their care, as far as possible, whatever tends to grieve this blessed Agent; (2.) Crying earnestly and importunately unto Him who heareth prayer, and inciting others to prove Him, after the same manner, knowing that He keepeth covenant and sheweth mercy; and, (3.) Causing that gospel which is "the power of God unto salvation to every one that believeth," to be faithfully and abundantly preached, and *so* preached that He who walks among the golden candlesticks, shall have all the glory.

The Committee are the more ready to make these suggestions to their missionary brethren, because of certain indications among the churches in this country, which they would fain regard as signs "of an abundance of rain;" there being a degree of expectation, which, to say the least, is very unusual, and which may be the earnest of a predetermined blessing. And, surely, we may hope that if a refreshing shall be enjoyed here, it will extend to those who, though they have gone out from us, are most assuredly and most emphatically one with us. We may hope, also, that the churches at home and the churches abroad will be mutually helpful, each "striving fervently" for the other "in prayers," so that they shall, at no distant day, share in a common joy and a common reward, all the greater for their "fellowship one with another."

To this end, the missionaries are requested to awaken in those whom they have "begotten" "through the gospel," as far as may be, an earnest desire for the welfare of our American Zion; so that, as they have constantly prayed for our national life in the day of our calamity, they will still more fervently, in the day of our deliverance, plead for the enthronement of our Lord and Saviour in all this goodly heritage, in the confident belief that their own increase and prosperity will have a larger place in the sympathies and petitions of myriads of their brethren who know them not after the flesh, but who, nevertheless, "give thanks to God" unceasingly "for the hope which is laid up for them in heaven."

APPROPRIATIONS FOR 1866.

The Prudential Committee have made the appropriations for 1866; and letters informing the different missions of the sums which they can expend during the coming year, are hastening to their destination. With scarcely an exception, the allowances which our missionary brethren have asked, have been granted. It was quite obvious, indeed, that true economy in the prosecution of their work could be secured in no other way.

Certain unknown quantities entered into the questions which the Committee were called upon to decide, that rendered their task somewhat em-

barrassing. (1.) *The cost of exchange*, in coming months, cannot be predicted with any degree of confidence. "The wisdom of the wise," though less at fault than it has been, is still unequal to the problem. (2.) *The number of missionaries who will be sent forth in* 1866, for the first time, is altogether uncertain. Earnest appeals will be made to students of theology, as also to others; but the measure of success which will attend these appeals, cannot be foreseen. (3.) *Changes in the missions* will affect the disbursements more or less seriously. Sickness may necessitate journeys, or voyages, or both, more than usually expensive. There may be unexpected losses of property. (4.) *Urgent calls for the occupancy of new stations or out-stations* may be considered as more than probable; and some of these calls may appear too urgent to be disregarded, even in the present condition of the missionary force.

In view of all the facts, so far as the Committee understand them, it has been resolved to appropriate $507,000 for the expenditures of 1866. It is possible that a larger sum will be needed. While, however, the friends of the Board will hope that the rate of exchange may not be higher than it now is, they will gladly, it is presumed, defray the cost of sending out any number of missionaries who can be obtained; and while they desire that the casualties may be as few as possible, for many reasons, they will doubtless sanction the occupancy of any field of promise, which the providence of God shall clearly tender to those who represent us in foreign lands.

THE MORE EXCELLENT WAY.

There is a very natural repugnance to the "special appeals" which have been issued from time to time, within the last few years; and no where is this feeling stronger than at the Missionary House. Such an expedient is resorted to only as "a choice of evils." But it is better, unquestionably, to ask the churches to prevent a debt, than to urge them,—with wearisome importunity perhaps,—to discharge one which has already accrued.

But why should there be any occasion for these appeals? (1.) The friends of the Board can always know, with reasonable certainty, what its necessities are likely to be. (2.) They can readily ascertain how much, in view of all the circumstances, their own contributions should be. (3.) They can make their donations with that systematic promptitude, which is so easy for them, but the absence of which is so embarrassing to those who are charged with the duty of seeing that the pecuniary necessities of the missions are regularly supplied.

This last topic needs special attention at the present time. Great inconvenience arises every year from *delay*, either in making the collections, or in paying the avails thereof into the treasury. On the morning of August 28th, 1865, $71,000 were lacking of the $535,000 which had been asked; and no one could have predicted with confidence that more than $40,000 of that sum would be received, before the accounts were to close. It is respectfully

submitted to pastors and others, therefore, whether it is not time to remedy this evil.

How can this be done? (1.) Let every church that made *no collection last year*, forward a contribution as soon as may be, and adhere to the time now selected, if practicable, in coming years. (2.) Let every church which has *deferred* its collection in behalf of missions, return to *its original time*, if practicable, and adhere to it hereafter. (3.) Let every church that is accustomed to make its annual effort *in the earlier months* of the year, continuue to do so. (4.) Let every church see that its collection, at the proper time, is made *promptly*, this being for many reasons the preferable course. (5.) Let every church see that the amount obtained is sent to the Treasurer of the Board, *without unnecessary delay.*

This, then, is the conclusion of the whole matter:—The friends of the Board have it in their own power, in all ordinary cases, to save themselves from an annoyance which so many regret. But they will need to attend both to the *substance* of their collections, and to the *manner* of taking them. If they will contribute *according to their ability*, always remembering that "it is more blessed to give than to receive," and also *according to the preceding suggestions*, which the experience of the last two years has shown to be very important, they will hear but little of "special appeals."

REV. EDWARD MILLS DODD.

The sudden death of this esteemed missionary, was announced in the Herald for November. Mr. Dodd was born at Bloomfield, N. J., June 22, 1824. His parents were both professors of religion, his father an elder in the Presbyterian Church at Bloomfield. In the summer of 1839, when he was a clerk in a store in his native place, he became hopefully a subject of renewing grace, and soon after, feeling that it was his duty to become a preacher of the gospel, he commenced a course of preparatory study. In June, 1840, he united with the church at Bloomfield; graduated at Princeton College in 1844, and then spent one year in teaching, and three years at Union Theological Seminary, where he completed his course of study in 1848, having decided, more than two years before, to give himself to the work of foreign missions. In obtaining his education, he was assisted, to the amount of $700, by the Morris County (N. J.) Board of Education. He was licensed to preach, by the Newark Presbytery, in April, 1848; was ordained at Newark, the following June; was married October 26, of the same year, to Miss Lydia H. Babbitt, of Windham, N. J., and sailed with his wife from Boston, for Smyrna, January 3, 1849, having been designated, with his associates, Mr. and Mrs. Maynard, who sailed at the same time, to commence a missionary work among the Jews at Salonica, where the company arrived, April 2. In August, 1852, the state of his health constrained him to leave that field, and soon after to return, with his family, on a visit to the United States. They embarked the second time from New York, September 1,

1855, for Smyrna. The Jewish mission was given up soon after this, and Mr. Dodd acquired the Turkish language, and labored eight years among the Armenians at Smyrna.

In 1863 he was transferred from Smyrna to Marsovan, with special reference to the superintendence of the girls' boarding school, to be opened there. For reasons which need not here be mentioned, the opening of the school was delayed until the summer of 1865. Meanwhile Mr. Dodd was actively engaged in ordinary missionary labors, and in preparing the house and making all arrangements for the school. When all was complete, and the school, (under Miss Fritcher's immediate care,) had been in progress less than two months, it pleased the all-wise Disposer of events to call this brother to a higher sphere. One of his associates at Marsovan, Rev. J. Y. Leonard, wrote as follows, August 22 :

"It has become my sorrowful duty to apprise you of the death of our beloved associate, Rev. Edward M. Dodd. He was attacked with the cholera, after sunset, Friday, and died the next morning, (Saturday, the 19th inst.,) at 7 o'clock. From the moment of attack the disease went steadily forward. All efforts to resist its progress were unavailing. It was an unspeakable comfort to us all, that Dr. West, who had been summoned by telegraph from Sivas for others, was with us, so that nothing was omitted that medical skill could devise, or the most assiduous attentions apply, to save the life of our beloved brother. But the Saviour had prepared his crown, and sent the unseen messenger, then and there, to call him to his everlasting rest.

"We are deeply afflicted,—are stunned by the sudden blow. We cannot fathom its meaning. *Thy judgments, O Lord, are a great deep!* How swiftly came that messenger from the upper world ; and without a moment's warning! The previous day, our brother was in almost his usual health, though that was by no means strong. He gave his customary lesson in the school; received visitors at his house ; finished for the press the translation into Turkish of the hymn,

'When I can read my title clear,
To mansions in the skies ;'

accompanied the physician in visiting the sick poor, (among whom had appeared the first two decisive cases of cholera ;) and but an hour before sunset attended a business meeting of the church, where, as his last public service, he aided by his counsels in the reception of new members to its fellowship. Scarcely had the evening shades gathered, when cholera was upon his feeble frame, with its terrible power. A night of fearful tossings, of hurrying to and fro, of inexpressible anxiety and fervent prayer on the part of friends and attendants, and then the calm and quiet surrender to the 'last of foes.' As the rising sun poured a flood of light over the scene of that night's struggles, the gates of heaven opened, and the good man's spirit, borne on angel's wings, passed into the glorious presence of its God.

"We laid the precious dust in the Protestant burial lot, there to await the resurrection morn. It is a pleasant spot, just without the city. A knoll facing the east, slopes gently down to the side of a limpid stream, which is

fed by springs on the mountain side, and wide spreading walnut trees cast over the grave the mantle of their deep and quiet shade.

"It is not a little remarkable that Mr. Dodd preached, as it were, his own funeral discourse, on the Sabbath previous to these events. Many persons, fleeing from pestilence in Constantinople and other places, had arrived in Marsovan. To allay undue fear, encourage a proper confidence in Divine Providence, and incite the impenitent to immediate preparation for eternity, he preached from Deuteronomy, xxxii. 39. He remarked that God has fixed the time of each one's death; has measured off our lives,—so many years, days, hours; and until His time arrives, no pestilence, no harm can reach us. And while we are to employ all proper means for the preservation of life, we are to trust only in God's blessing, expect safety only in him, and use the means for him. 'If reconciled to God,' he said, 'pardoned, accepted, how quiet and fearless may we be! God, our Father, has decided the time of our death wisely,—the best time for us. We could not choose a better day,—earlier or later—or a better way. * * Stand to your post. Do your duty. Wait on the sick. Bury the dead.' A congregation of nearly two hundred, including several Mussulmans standing patiently in the porch, listened to the discourse with unusual attention. Who of them thought that the preacher was so soon to illustrate, on his own death bed, the triumph of faith in Christ?

"From the nature of the disease and the rapidity of its progress, there was little opportunity for conversation in regard to his spiritual state. The vomiting was frequent, continuing nearly all night, and the prostration was great. The patient could speak only with the greatest difficulty; but while others were anxious for his recovery, he showed no sign of anxiety or alarm. With broken articulation he said enough to testify that his soul was in perfect peace. Understanding well his own symptoms, he remarked, about three o'clock, 'The time of my departure is at hand.' Do you rejoice in hope of the glory of God? it was asked, 'I do,' he replied. He seemed to enjoy the reading of the 23d Psalm, and selections from Revelation, descriptive of heaven. To the passage, 'Surely I come quickly. Amen. Even so, come Lord Jesus,' he responded emphatically, '*Amen*, *Come quickly*.' . . . 'Though I walk through the valley of the shadow of death I will fear no evil,' was repeated. A look of joy passed over his face, while he warmly pressed his wife's hand, thus signifying that his own dying experience was a vindication of this truth.

"For the spirit of our departed brother we cannot mourn.

> 'He has found
> His reward, and his refuge, in heaven.'

"Though he was needful for *us*,—very needful,—in a work ever enlarging by its own success, we have no doubt that for him '*to depart and be with Christ was far better*.'"

Mr. Barnum, of Kharpoot, Eastern Turkey, who was providentially at Marsovan at the time of his death, wrote: "Mr. Dodd was a sincere Christian and an earnest missionary; working up to, and often quite beyond the

measure of the strength of his feeble constitution. His first missionary language was Hebrew-Spanish; of which, I have been told that he had a fine command, and he was still able to use it. When he was transferred to the Armenian work, he learned the Turkish, which he used with much more than ordinary correctness; and some of the best sermons which I have heard in that language were from him. He devoted considerable attention to Turkish hymnology, and if I mistake not, contributed more largely to the collection of Turkish hymns now in use, than any other person. He was much interested in the Turks of this region; and finding them more than ordinarily accessible, had expressed to me his intention of devoting considerable time to direct labor for that class."

Mr. Ladd, of Smyrna, who was associated with Mr. Dodd for the seven or eight years of his labor at that station, says: "During that period I learned fully to appreciate his unaffected, ardent piety, and other excellencies of his missionary character. Though almost always suffering more or less, from infirmity of physical constitution, he was ever ready to enter, with all his heart, upon any service or enterprise which promised to be useful in spreading a knowledge of the truth among the people. The promotion of true piety among them was always the great object towards which he directed his efforts, and for which he offered earnest prayers. His sermons to them were characterized as containing plain exhibitions of the truth, with direct, affectionate appeals to the conscience and the heart.

"His humility made him ever ready to see and acknowledge his own imperfections, and chastened his natural ardor of temperament; while his loving heart contributed to make him a most agreeable fellow-laborer, and endeared him to his missionary brethren. The memory of our associated labors at this station will ever be very pleasant to me; and he will long be affectionately remembered by our English Christian friends here, as well as by the native Protestants."

REV. HOMER BARTLETT MORGAN.

The trying affliction which has come upon the Central Turkey mission, in the death of this brother, was mentioned in the Herald for November. The following biographical notice has been furnished, mainly, by a member of the mission now in the United States.

Mr. Morgan was born at Watertown, N. Y., May 31, 1827. In 1843 he became hopefully a Christian, and united with the Presbyterian church at Watertown. He graduated at Hamilton College in 1847, and subsequently spent one year in the Union Theological Seminary, and two years in the Seminary at Auburn, where he completed his theological course in 1851, having, during his senior year, decided to enter on the missionary work. He was licensed to preach by the Presbytery of Cayuga, N. Y., in June, 1851; was ordained at his native place, July 9; was married to Miss Harriet G. Buttrick, of Clinton, N. Y., August 5; and sailed with her from Boston for Smyrna, October 17, of the same year, to join the mission to the Jews, at

Salonica. They reached that place February 16, 1852, and on the 10th of September following, Mrs. Morgan was removed by death. In September of the next year Mr. Morgan went to Smyrna, still laboring for the Jews, and in November he was again married, to Mrs. Susan H. Sutphen, widow of Rev. Joseph Sutphen, who died just after entering on his missionary work, at Marsovan.

When the mission to the Jews was given up, Mr. Morgan removed, at the the beginning of 1856, to Antioch, in the field of the Central Turkey mission. Here, in one of the most interesting fields of the mission, nine years of steady growth attest his faithful labors. He had never visited his native land, and though a visit was often talked of, the weak state of the mission always determined him to remain, at least another year; and not till the failing health of Mrs. Morgan, a few months since, rendered her return imperative, did he decide to come; and even then it was not his intention to tarry, himself, in the United States. The mission said, We cannot spare you this year; and he said, I will return to your help in your weakness. While he was making preparation for this journey with his family, a visit to Aleppo became necessary. After a hurried trip, in the broiling sun of July, to that place, with exhaustion and feverishness there, he returned to find the youngest but one of the family, his darling Winthrop, on his death-bed. 'Winny' was buried on the mountain side in Kessab, and the second day after, the afflicted parents took a hurried departure for the sea-coast. Here the expected steamer failed them, and ten days of weary waiting in a hot and malarious place brought upon Mr. Morgan the fever of which the child had died. It was supposed, however, to be only an intermittent, and they embarked for Marseilles, but on reaching Smyrna he was too ill to go on, and landed. Here, in a missionary family, he had the best attendance and care; but after one week of delirious wanderings the fever had run its course. He died August 25, and was laid at rest in the cemetery of the Dutch Hospital.

His labors were expended in Salonica, Smyrna and Antioch, and in each place he left some precious dust to await the great gathering of the resurrection-harvest. The first Mrs. Morgan rests at Salonica; his first-born, Hatty, sleeps at Antioch; Charley at Bitias; Winny at Kessab; and the father in his old home, Smyrna.

"Far from thee,
Thy kindred and their graves may be,—
And yet it is a blessed sleep,
From which none ever wakes to weep."

As a young man, Mr. Morgan was a leader in all active games and sports, skilled in riding, and in the use of the gun and fishing-rod. By these out-door exercises he developed a constitution which, in spite of occasional attacks from fever, brought with him from Salonica, made him one of the most robust and enduring men in the mission. No one could do more work than he. But his cultivation was not all physical. At study he could work as hard as at play, and he always kept, with ease, a good standing among his fellows.

As a missionary, in preaching or translating or instructing, and more especially in organizing and directing the work, he was indefatigable. His views were always strongly held, sometimes strongly expressed, and seldom failed to influence more or less those around him; so that, in mission meetings, he always took an important part, and it is believed exercised, in general, a most favorable influence over the policy of the mission.

In the beginning of his life at Antioch, he incurred the ill-will and excited the distrust of the principal men in Kessab, by insisting that *they* should do all the work in their civil affairs, believing, (as was undoubtedly true,) that only thus could they grow into an independent and self-regulated community. This ill feeling, and some other influences, afterwards produced a very lamentable state of affairs in that church, which he at last felt compelled to live down by a residence at the place. In this he was perfectly successful, and the last two years of his life were marked by a patient, diligent and persevering exercise of gentle, continued pressure upon the people of that field. The result was most happy. The church was restored to union; they cordially undertook to do the work of community and church, and to do what they could for the support of pastor and schools; and so complete had become their confidence in him, that his decisions and advice were seldom rejected. It was a sad day when scores of those villagers attended the missionary and his wife down the mountain side, on their departure, though they expected soon to see *him* again; and there was surely sore grief, among old and young, when they heard that their guide and teacher would return no more forever.

As a scholar, Mr. Morgan took no mean place. The Turkish language was soon made familiar to him, and he never wearied of studying, more minutely, its beautiful structure. Some of our best hymns are the fruit of his pen, among them—"Not all the blood of beasts,"—a hymn clothed with not a little of the strength and power of the original. The mines of archæological or geological wealth about him he was always alert to explore, and one valuable inscription, admirably copied from a marble at Antioch, and sent to the American Oriental Society, attests what he would have loved to do, had the pressure of missionary care left him free to spend time and strength in that way.

His last days were his best days. Repeated bereavements had wrought a softening, chastening effect upon his strong and decided character. He had more of the grace of patience, and was growing in spirituality and self-abnegation. He *never* spared himself work, or avoided known duty, but toward the last he was more faithful to souls, more earnest with them and gentle towards them. His last hours were not hours of unclouded mind; but we all know where his conversation was, and we doubt not he is now with his loved family and associates,—with his Brother Dodd, with whom he labored in Salonica, and who died one week before him,—rejoicing in the fruit of his labors.

Such labors, so varied and successful, call for some other one to take his place. Who will come? "The wilderness and solitary place shall be glad or them, and the desert shall rejoice and blossom as the rose."

LETTERS FROM THE MISSIONS.

North China Mission.

PEKING.

LETTER FROM MR. BLODGET, MAY 26, AND JULY 10, 1865.

In this communication, Mr. Blodget first refers to the weakness of the Canton mission of the Board, and the claims of China upon the Christian church, demanding a great increase of missionary effort. He mentions another baptism by him at Peking, and reports the departure of Mr. and Mrs. Gulick for a place some distance to the north-west, and more elevated than Peking, where they hope to establish a station.

The Claims of China.

The missionary work in China needs a great and powerful impulse, from all the churches throughout the Christian world. Not only are open ports unoccupied by missionaries, but the whole land also, which is open in every part, is calling for the missionaries of the gospel of light and salvation. I know of nothing to hinder young men from going two by two, to towns, cities and villages, throughout the whole country, preaching the gospel and distributing the Word of God to all the people. They might spend their whole lives in this way; and certainly the gospel will not be preached in all those cities before the "Son of man be come."

The grand difficulty of the missionary work in China is, *the want of visible results.* To lead lives of Apostolic zeal, fervor and self denial, in the midst of universal apathy and engrossment in the concerns of this life, is not an easy thing. Only the power of a divine faith can enable men to do this. But I put it to the churches, and to the young men in the ministry, are we not bound to come with this heavenly fire burning in our souls, and conquer China by the preaching of our crucified Redeemer? Are we not commanded to go into all parts of China, and preach the gospel to every Chinese? We did not abandon Charleston and Richmond because the siege was difficult, and confine ourselves to a few border towns in Tennessee or in the Indian territory. No! We sent more men, expended more money, sought new devices, put forth unwonted energies, until the proud cities fell. So must we conquer China. Our faith must rise with the difficulties of the work, until God gives us the victory.

A Baptism.

July 10. I baptized the individual referred to in my previous letter on the 25th of June. His Chinese name is Chang-kai-shu. He was born in Ping-ting-cheu, a city in the province of Shansi, and is now forty-two years old. At present there is no one who exhibits any especial interest among our hearers. I read the Bible daily with the two church members, explain its meaning, and pray with them. In the afternoon they read Christian books, or exhort, in the chapel. The attendance is not large. I am seeking another place, to open an additional preaching room.

Seeking a New Field.

Mr. and Mrs. Gulick left this place July 3, for Chang kia-keu, a city 160 miles north-west of Peking, located at one of the most important passes in the great wall. Their purpose was to spend a few months at the place, and, if possible, effect a permanent residence there. The health of Mrs. Gulick is such as, in their view, to render it necessary to seek an elevated location among the mountains, and they have chosen that place, as offering greater advantages than any other. It is in the line of the Russian mail, and a Russian post agent resides there. The "brick-tea" sent from China

to Russia, and the broad-cloths sent from Russia to China, pass through this city. It is the centre of an extensive fur-trade between China and Mongolia. Roads extend from thence to the northern part of the province of Shansi, and to the extensive region outside the wall, which is occupied by the Chinese; also to every part of Mongolia. If the Moravians, who are trying to reach the Mongols through Thibet, were to come to Peking and go to Chang-kia-keu, or beyond, they would find themselves at once among the people of their desire. When I visited Chang-kia-keu, in 1862, it did not seem probable that an attempt to commence a mission station at that place would be made so soon. Our friends there will need much patience, as well as boldness and enterprise, to secure any valuable result.

Zulu Mission.—South-Eastern Africa.

AMAHLONGWA.

(About 43 miles south-west of Port Natal.)

Letter from Mr. Pixley, July 28, 1865.

This letter exhibits something of the progress which the writer has been permitted to witness at his station; but alludes, at the close, to some of the difficulties so often encountered by those who would enlighten and elevate benighted races, in connection with the approach of men who should be helpers, from other lands.

Retrospect—Progress.

More than eight years have elapsed since we came to this place. Nothing then remained here to show that it had ever been occupied as a mission station except the house, and that was fast going to ruins. The members of the church gathered by Mr. McKinney, deprived of their spiritual guide, had been scattered, so that no one remained to greet us; and few among the heathen cared to welcome strangers among them. About thirty, however, gathered at our summons, many of them children,—*no one clad*,—to hear the word preached; and to them, with a stammering tongue, we tried for the first time to make known the gospel. As we look around to-day, we see changes, a few of which we wish to note, for your and our encouragement. The mission-house has been thoroughly repaired, and within and without, now presents a new and more inviting aspect. A good brick chapel has been erected, capable of accommodating 150 hearers, containing, besides the main room, two smaller rooms, one for a school and one for a study. At different intervals, there have been erected, one by one, the native houses, now numbering eight, inhabited by as many families, the heads of which, one or both, give evidence of being Christians, and all are decently clothed. Twelve children have been born at the station, of whom ten are now living, and the number now calling themselves station people is upwards of thirty.

A little church has been organized, numbering eight. Three of the members were admitted the last year. At the sound of the bell there now gathers every Sabbath day, a congregation that has averaged, during the past year, about 50, more than half of them decently clad, and all, generally, behaving with propriety in the house of God. Of this number, more than half usually attend the Sabbath school, and many of them can now read intelligently. A week-day and a Sabbath morning prayer-meeting have been sustained during the year, with an attendance of fifteen or twenty, while a day-school, commenced last year, with children in part from the station and in part from the heathen kraals, has been continued with increasing interest to the present time. It is true that the people are poor, as the men have been compelled to buy their wives of heathen parents,—paying in each case from ten to twenty head of cattle,—yet out of their poverty they contributed, during the year 1864, £5 for benevolent objects; of which four pounds have been paid into the treasury of the Board.

English and Coolie Residents.

Upon our arrival here, there was but one English family within five miles of us. Now there are about fifteen families near us. Four sugar plantations, employing coolie labor, have been started in the vicinity. It is reported that there are over 4,000 coolies now in the colony. What their influence will be upon this and other stations, we cannot now determine. Among the heathen in the kraals we see few changes, and meet with little encouragement. In a few instances we meet with men who express a willingness that their children should receive instruction, but in most cases they cling as closely as ever to their heathen customs, and love as dearly as ever, their beer, their vile dances, and their ignorance. Their intercourse with the worst part of the English and coolie immigrants has not been beneficial. They are quick to imitate the example of others in breaking the Sabbath, and they have not been slow, in too many instances, to learn that brandy is stronger than Kaffir beer.

Thus the vices of the coolies and of the English are becoming engrafted upon their former heathenism, making their social and moral state worse and more hopeless, if possible, than at the first.

UMVOTI.

(About 40 miles N. N. E. of Port Natal.)

Letter from Mr. Grout, July 10, 1865.

A Bright Day.

In this brief letter Mr. Grout gives a very pleasing account of a communion Sabbath, additions to the church, and the prospects of the work at his station.

Yesterday was one of our bright days; a Sabbath, a communion day, and a day of our enlargement. Eight young men, four young women, and one woman of middle age, joined our church. This last named woman joined the church when young, but she married a man who was also a member, and he turned back to heathenism, and ultimately drew her off, which involved her in difficulty so that we had to dismiss her. I always thought her a Christian; and now the way seemed open to take her back again. One of the young women was her daughter, so I have now begun to receive to the church children of church members,—children of those I have married.

Thirteen members received at once,—more than I have ever received at a time before,—and it gives us an aggregate of ninety church members! The thirteen were selected from thirty-three individuals who presented themselves for admission, and I thought well of nearly all of them, but we on the whole thought best to put the others over till next time.

A combination of circumstances has favored us. 1. Our yearly prayer meeting in January made a deep and lasting impression on many of our people. 2. Since the death of Mr. Lloyd, Mrs. Lloyd has taken hold of our work with both her hands, and I attribute in good part to her labor, the bringing of many of these candidates up to the resolution to become Christians. Some of them I think had their serious attention first called to the subject by her. Her prayers and labors have literally been "in season and out of season." 3. We have without doubt had the power of the Holy Spirit with us. Hence results much like what we have seen in our father land. I may say, it seems to me that we are now beginning to see God's enlargement in Africa, for other stations than mine have been similarly blessed, as you will have heard.

Another circumstance added interest to the occasion yesterday. It was our first communion in our new house,—our first rallying around the table in our new place for worship. Such an occasion at such a time, was fitting. Our church at once became as much larger than it was before, as our new house was

larger than the old one. The spectators on that occasion were enough, as we estimated, to make the whole congregation as large as we used to have Sabbath days in the old house. As I expected, our new house is at once as well filled up as the old one used to be. I now feel highly civilized. We worship in as good and as large a house as civilized people around us do, and our congregation has quite a civilized appearance. Some three hundred are decently clad.

We still have serious attention to preaching, and others who have not though best to offer themselves as candidates for church membership are anxiously inquiring for the way of life. I cast my thoughts away across the ocean, and think of dear Christian friends and patrons praying for the conversion of Africans in Africa, while they pray and labor for the Freedmen in America. Please say to them, from us, "Brethren, pray for us."

Gaboon Mission.

(West Africa, near the Equator.)

Letter from Mr. Preston, August 10, 1865.

Kama—The Small-pox.

Mr. Preston had recently returned from a visit to the Kama out-station, and he writes respecting matters in that place.

The late encouraging condition of things there, an account of which I wrote you last January, true then, is greatly altered, and not for the better. The country has been ravaged by the small-pox, until no more victims could be found, until nearly half the population has been carried off. The people had no vaccination among them; the present generation had had no experience of the dreadful scourge, and no knowledge of its treatment, or how to guard themselves from it. The sick and the well occupied the same room; the dead were thrown into the river, or dragged to the bush and left unburied, filling the air with effluvia and death.

The School.

Our little school was broken up for some months, and the teacher had the disease with the rest; but as soon as practicable after his recovery, he again gathered together his scattered pupils and resumed his labors. I found a half dozen boys in school the last of July, two of whom could read well in Mpongwe and English, another two could read Mpongwe well and had made a good start in English, and the others were reading Mpongwe indifferently. I have clothed them, for the most part, and paid the teacher for boarding four of them during the year, out of my own pocket.

The plan of having the parents feed and clothe their children, has been, with one exception, a failure. I suppose it could not be depended upon, even with a missionary there. The people live in towns scattered along the sandy shores of the river, but their farms are away up the creeks and in the interior, distant from five to twenty miles; and often a majority of the people are on those farms for months at a time, living in sheds and shanties. They cannot appreciate the value of education for their children, and it is too much to expect of them, under the circumstances, to put forth the effort necessary to secure it. Such schools, or day schools any where in the Gaboon, where missionaries have been twenty-three years, would be a failure. Nevertheless, a boarding school of twenty-five or thirty could be collected there, I think, even without a missionary.

Three services of preaching, weekly, have been kept up during the time, as regularly as circumstances would permit, besides preaching in other towns, some at a distance of ten or twelve miles, where the teacher and the pupils would spend a day or two, saying the catechism, singing Mpongwe hymns, and preaching to great acceptance, before hundreds of

people. The congregation at the station has varied from two or three, in the days of the small-pox, to fifty and sixty at other times.

A head man, two days distant on the river Nazareth, has sent our teacher a present of a goat, and an invitation to come and preach to his people.

Hard Traveling—Uncertainties.

I spent fifteen days in an English schooner, getting down to the station, and two and a half days (days and nights) in an open boat, coming back; part of the way in the creeks and bayous, through the delta of the Nazareth, and part on the open sea,—about the hardest traveling I ever had. But a Glasgow trading house has just sent out a small steamer, to be employed among its factories along this coast. We hope to be able to secure passages in this hereafter, with a very great saving of time and hardship.

Uncertain whether the teacher would return to Fernand Vas after his year was out; uncertain of being able to get one to take his place; uncertain about our soon seeing a missionary to occupy the station; unable to preach, by reason of the state of my throat; I deferred explorations, till I should have something definite to say to the people about schools and sending the children. The expense of a boarding school may be about $10 per scholar per annum, besides the pay of the teacher.

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. from Constantinople.)

Letter from Mr. Livingston, August 21, 1865.

Much additional force is given to considerations presented in the first portion of this letter, by the fact that two days before it was written, Mr. Dodd died suddenly at Marsovan,—a death of which the writer was doubtless ignorant,—and four days after, another beloved brother fell in Turkey, Mr. Morgan, of Antioch. Having spoken of his own health, which had not been firm, expressing the hope that he might be able to go on with his labors, Mr. Livingston refers to the weakening of the missions in Turkey, and presents, as so many others have done, an appeal for relief.

Do the Churches Understand the Case?

At any time it would be a severe trial to give up my work, but especially so now, when so many missionaries are returning to the United States. I wonder, sometimes, if Christians at home are fully aware how rapidly the working missionary force is decreasing in our different fields of labor. Let one compare the present force in this mission alone, with what it was four or five years ago, and what a difference will he find! Yet, certainly, the demands of our field are no less now than they were then. I am at a loss to understand how it is that so few young men are ready to come to our assistance. One thing is sure, it is not because the cry "Come and help us," has not, time and again, gone forth from our different fields. Is it because these calls are neglected, and our churches are ignorant of the real need of the foreign missionary work? Do they not know that one after another of the fathers are being called to their rest? Do they not know that even the young men are not spared; that a Scudder, a Goss, a Chapin, together with others, who had just commenced their labors in earnest, are no longer on earth? On any supposition it is difficult to account for this seeming indifference. To say that all the appeals for the past few years have been altogether overlooked, is to say what cannot be believed of our churches. To say that they have been carefully considered, is equally inconsistent with the fact that no more of those who profess to be friends of Christ have acted on the principle that "the field is the world."

Claims of the United States.

Far be it from me, while writing thus,

to forget the claims of our own country upon those entering the ministry. The call of the freedmen is loud, and ought to be obeyed. It is even possible that, at this distance, some of our country's needs are more apparent than they would be at a nearer view. I have noticed with pain, what an amount of vulgarity and profanity have found their way into the political newspapers since the commencement of the war; and in reading even many of the religious journals, it would appear that to die on the battle field is all that is thought necessary for the salvation of one's soul! God grant that our flag may ever be the symbol of what is great and good! but to deify it, and give it a place in heaven, would seem to be more in accordance with the spirit of a heathen than of a Christian nation. Let our churches, while giving due heed to the wants of our own country, remember that the field is the world, and act accordingly.

The Work at Sivas—New Chapel.

As regards our work here, joys and sorrows mingle in such a way that we can hardly speak of the one without mentioning the other. I am happy to be able to report an increasing attendance at our Sabbath services in this city. For the last four months, the average has been higher than for any previous four months, though during this time several of our brethren have been absent. Sabbath before last, our new chapel was dedicated. As it is just opposite a large Turkish school, we intentionally refrained from giving any public notice of the service, for fear of arousing opposition if a large number were present at our first meeting. Everything here goes by custom; so we have only to establish a precedent, by meeting a few times without opposition, and there is little to fear. But, notwithstanding our caution, quite a number of strangers were present.

The introductory services were by the native pastor from Tocat, and the dedicatory prayer by the preacher at Sivas. The sermon I preached, from 1 Kings, viii. 27. All listened attentively, and everything went on in the most orderly manner. This was, I trust, but an earnest of what we are to expect now that we have a suitable place for worship.

Trials—Worldliness.

A case of defection is mentioned. One who had for some years been employed by the mission as a school-teacher at Tocat, of whom they had thought highly as a teacher, and against whose Christian character nothing had appeared, had suddenly gone back to the old Armenian church. Mr. Livingston then writes:

I have mentioned, in previous letters, the worldly spirit with which we have to contend in Sivas; and now the completion of the telegraph to India makes it an important station on that line. This, together with the increasing facilities of communication with Constantinople, and the prospect that at no distant day there is to be a railroad connecting it with the capital, all tend to absorb its inhabitants, more than ever, in other things than those which pertain to their spiritual well-being. Infidelity is showing itself in one form or another. The works of Voltaire are in many houses. But this is the dark side, and if some things discourage us, there are even more to cheer.

Nestorian Mission.—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

Letter from Mr. Perkins, August 22, 1865.

This letter touches upon matters of varied character, but of interest and importance. The subject of Nestorian vagrancy will best be brought to the attention of those most concerned, by the publication of such statements as are here presented.

Vagrant Nestorians.

The abounding harvests here, of the present season, contrast very gratefully

with the famine that has scourged this land during several of the previous years. The evils of vagrancy, growing out of this famine, we hope are not on the increase, though its effects are still very disastrous. Of the 4,000 vagabonds, from the less than 40,000 Nestorians of Oroomiah, who made want their pretext for scattering themselves over Russia and other parts of Europe, as common beggars, hardly less greedy for lucre, and for vice, than were the countless swarms of locusts that brought the famine *for every green thing*, only a moiety return; many dying in those distant regions, from diseases induced by strange climates, or, oftener, by criminal indulgence; and many who survive, lying in prison for theft and other crimes, or preferring their vagabond life, where they can shamelessly wallow in sin, to being under the decent restraints of home.

And most of the number who do return are worse than lost to their people; coming only to spread a moral pestilence in their long forsaken families and among their neighbors, being thoroughly demoralized, lazy, worthless; recklessly squandering their ill-gotten treasures till they are exhausted, and hunger drives them off on a fresh tour of begging on false pretences. Happily, these miserable vagabonds are now shut out of Russia, as I have before mentioned; and they have little hope from England. But Germany is still a golden land to them.

A young man of our village of Seir, a graduate of our seminary, started last year on his second trip, decoying a younger brother with him, who had been admitted to our communion; and in the course of twelve months he returned from Germany, bringing one order for $1,500, on Armenian merchants here, which, as he boasts, is but a tithe of what he collected. He palmed himself off as a poor preacher, and begged for means to open schools, &c., among his people. The young man, who is in every respect an accomplished rascal, is also decoying one of the most promising girls from our female seminary, with the zealous aid of his father, to become his wife; by the rattle of their riches, all as good as stolen, in the ears of her deluded, widowed mother, who has been one of our Bible women, and with the assurance that *Germany* is his *begging diocese*, and whenever this money is exhausted, he has only to go thither again to fill his pockets at will! The father and son have just purchased an immense vineyard, for $600, are contracting for another, and are planning to build a mansion near them. Have you any means of putting the Germans on their guard against such impostors? This young man is a suspended communicant, and a widower, more than thirty years of age, while the poor girl who is to become his victim, on whom we have expended much money and still more toil, is fourteen or fifteen years old, and is in the midst of her course of education.

This whole matter of begging is a giant evil among the Nestorians, and a sore trial to us. It has extensively undermined the foundation of all their ideas of common honesty, not to say of common decency; so that some of the enlightened and professedly evangelical of to-day, have less of honest and honorable principle than had their fathers thirty years ago. But so great is the evil that we hope it may work its own cure by reaction. We have a standing rule, that the act of vagrancy forfeits access to our communion.

Mr. Perkins next mentions a recent case of stealing from one of the mission houses, and other minor thefts, stating that suspicion rested upon two persons, both of whom were communicants, and adds:

These are sad aspects of our missionary work, as also the prevailing low tone of religious feeling among our numerous helpers, and the communicants as a body. We greatly need a general refreshing from the presence of the Lord; and we pray that we and they may more and more deeply feel this need.

Gladly turning from these to "more hopeful and interesting matters," our brother speaks of a very pleasant occasion at a "weekly ministerial meeting of helpers," which he attended, where it was very grateful to notice the "intelligence and ample ability" of some Nestorian brethren who had been his pupils, "their excellent Christian spirit and the warmth and harmony of their fellowship." He mentions, also, increased attention of late, by the helpers, to Sabbath schools, favorable tidings from Mr. and Mrs. Shedd, in the mountains, and the completion of "Acts," in their printing of the New Testament.

The Scriptures in Tartar Turkish.

Mr. Rhea has made a small commencement—of a few chapters of Matthew—in translating the New Testament into the Tartar Turkish, as matter of experiment. The wonder is, that a language spoken by so many millions of people, who are partially civilized, in this early cradle of the human race, and, with most of them, their *only* language, has not long since been made the vehicle of the living Oracles of God to those perishing millions. Some attempts have been made in that direction. A Scotch missionary, Mr. Dickson, years ago, translated a considerable part of the Bible into this language, and we hear that his manuscript is preserved in Edinburgh; but we are not at present informed how much of the work was accomplished, nor how well it was done. That mission, you are aware, was broken up, in common with other Protestant missions in Russia, by the emperor Nicholas. Living embers from the ashes of such missions are now and then raked open in those dark regions, and this translation may prove to be one of them. The American Bible Society has authorized our doing the work which Mr. Rhea has commenced; but it is yet a problem whether his pressing duties will allow him to give much time to it at present. Dr. Wright had entered upon it with great interest, but it was not the Lord's will that he should do it. We hope, however, that the day is not distant, when the language of the mighty Genghis Khan and Timour Lane, and most of the vast regions which they conquered and desolated, shall resound with the glad tidings of "peace on earth and good will to men." Tabreez would offer superior facilities for prosecuting this work of translation, though it may be very well done here.

Charges against the Missionaries—Dr. Pfander's Book.

We have been informed by the British Consul at Tabreez, that charges against us have been mooted at the capital, as having circulated books that attack the Mohammedan religion. This grows out of a copy of Dr. Pfander's book—"*The Balance of Truth*"—carried to the capital by a malevolent Persian Meerza who had been in our employ, to prejudice the Government against us. We have to reply, that we have never brought into this country, nor requested to be sent hither, a single copy of the obnoxious book, which we regard as ill-timed and dangerous, both in Turkey and Persia, at present. Packages have, at different times, been sent to us by the author, without our knowledge and against our wishes; and it was a stray copy from those packages that the Meerza obtained. Mr. Rhea's visit to Tabreez is timely, to correct misrepresentations against us, which are always industriously circulated by the enemies of the gospel.

Rest—Good Character of Evangelical Nestorians.

Since the departure of Meerza Nejef Aly, the malevolent Persian agent for the Nestorians, who so providentially run himself out by his high-handed misdemeanors, the Nestorian churches have had rest, and we trust are being edified.

The Evangelical Nestorians, though imperfect, have acquired a high eminence in this country, among all classes, for a morality far superior to that of all others, and unknown here at former periods. Of this we have many illustra-

tions. Mohammedans have come to receive their word as unquestionable, in trade and other relations; and as a body, they have thus become "the salt of the earth," "the light of the world." It is sad to think that this enviable moral elevation, slowly and toilsomely gained, should now be in any measure compromised—the salt lose its savor and the light be dimmed—by the wicked and debasing practice of vagrancy and its destructive fruits, which I have mentioned; and we hope that the ordeal through which we have been passing may prove but the furnace to consume the dross, and purify the gold.

LETTER FROM MR. COAN, SEPTEMBER 8, 1865.

Death of Mr. Rhea.

AGAIN is the Nestorian mission very sorely afflicted. Some particulars respecting the sickness and death of Mr. Rhea, which many friends will be glad to see, are furnished in this letter. Mr. Coan writes:

God has again come near to us in a most afflictive providence. Our hearts are crushed and bleeding under the blow, but God has done it, and all is well. Our dear brother Rhea fell asleep in Jesus on the evening of the 2d inst., while on his way from Tabreez to Oroomiah, at the village of Ali Shah, about six hours this side of Tabreez. I met the precious remains at Gavalan night before last, and hastened them on to Oroomiah. They were yesterday laid beside the already large company of our other dead, on Mt. Seir. I proceeded from Gavalan to meet the bereaved wife and children on beyond, and have just returned with them. I will not attempt to describe my meeting with them, nor the agony of long pent up grief, which yearned for a sympathizing ear.

His visit to Tabreez.

I think you were informed of Mr. Rhea's intended visit to Tabreez. He had long wished to go and look over the ground more carefully, and ascertain, from personal observation, the true aspect of the work there, under the labors of Deacon Eshoo. There were many questions which needed to be settled; it seemed important to disabuse the agent of the Minister of Foreign Affairs of the numerous prejudices which possessed his mind; it was thought desirable to negociate better terms for our bills of exchange; and three days of his journey would be in his own field, where, especially in Salmas, his presence seemed to be required. He had passed a week with his family, very profitably, in one of the villages on this plain, and made his arrangements for leaving with them for this longer journey, and an absence of four or five weeks, but was delayed twice. He left us, however, August 4th, and passed his first Sabbath in Gavalan. Difficulties in the church were healed, and the day passed delightfully in preaching, the administration of baptism and the Lord's supper, and in sweet Christian intercourse with the little company of believers there. On Monday he proceeded to Salmas, where he was engaged two or three days, in spiritual labors and in efforts to secure a better footing for our helpers. While there he wrote us a long, cheerful letter, which spoke hopefully of the work in that plain. From Salmas he went by easy stages, and arrived in Tabreez Monday, the 14th ultimo.

Illness.

He was very well during the first week of his stay at Tabreez, but took a severe cold in a sudden change of temperature, which threw him into a fever, somewhat similar to the one he had last spring. A German physician prescribed for him three times, and in a few days he seemed convalescent. Though feeble, he felt anxious to escape the unhealthy atmosphere of the city, on account of little Annie, who was sick like himself. He thought he had sufficient strength to start, and hoped that by making short and gentle stages, and

stopping to rest as occasion should require, the journey would benefit both invalids.

Starts on his Return towards Oroomiah.

They accordingly left Tabreez on Friday, and rode two hours, to the village of Neyon, where they found no very comfortable quarters, and where Mr. Rhea passed a night of intense suffering,—severe pain, with vomiting and purging. The next day his wife proposed to send to Tabreez for a covered litter and return to that place, but he much desired to go on, and thought himself strong enough in the afternoon to proceed four hours further, over a salt plain, to Ali Shah, where they could find better accommodations. He ordered the horses, they rode half an hour, when he alighted to rest; was again assisted into his saddle, and after another hour was persuaded once more to dismount; and he reclined for a time, "panting for breath, pale, and profusely perspiring." When the muleteers came up, a couch was prepared on one of the loads, upon which he was placed, and went on, attended and supported by two faithful men. He suffered much from thirst, but after a time ceased to moan, and his wife comforted herself with the thought,—"He sleeps."

Last Scene.

Thus they came on two hours, and approached the village about 10 or 11 o'clock at night. Mrs. Rhea sent a man forward to get the room ready; and she hastened in herself to prepare cordials, and be ready to receive her husband, when he should be carefully brought in. He was gently taken from the horse and laid in the arms of his wife, gasped once, and his spirit had fled. His hands lay folded on his breast, and a look of sweet and heavenly repose rested upon his placid features. Our brother was at rest! Sweet rest, after such a life of toil; after such intense suffering at its close. His thirsty soul fainted for one cooling draught of water; he is now by the river of life. He thought he was approaching a dirty Persian village of mud houses; but he was drawing near the pearly gates of the Celestial City. He thought he should be shortly in a miserable room, surrounded by discomforts; but he was about entering the heavenly mansions, long since made ready for him. He hoped to be soon where his affectionate wife could better minister to his necessities; but the angels were even then hovering near, to minister to him and convey him to the skies. The silver moon, with the quiet stars, shone from the serene depths of the azure sky to light his path on that last night; but he was about to soar beyond, to a world where they have no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof. The hot and dusty road, where was no water, was exchanged for the streets which are paved with gold, and the soiled garments for the spotless robe of white.

We had heard of the illness of our brother in Tabreez, though not till after he had been released from earth. There was nothing alarming in the letter, but on the contrary he was thought to be improving. Of his death, and the painful circumstances accompanying his last hours, we knew nothing till Wednesday noon, the 6th, although Mrs. Rhea had despatched a man at once to us. I hastened immediately to meet her, as already intimated, but being misinformed as to the road she had taken, did not find her till Thursday morning. Of that lonely and sad ride, night after night, behind the remains of her husband, I cannot speak, more than to say that the thoughts of Christ's sufferings, and his agonizing death for our sakes, comforted her.

Mr. Abbott, the English Consul at Tabreez, to whom she wrote immediately on the death of her husband, sent his servant as soon as possible, with a decent coffin, extra horses, kind offers of assistance, and a tender letter of condolence; but not till late on Monday the 4th, did the mournful procession start for Oroomiah.

I cannot find words adequately to express our profound sense of loss in the removal of this beloved brother. He was cut down in the full tide of success-

ful missionary labors. Dr. Wright's death, last winter, threw a great weight of responsibility and labor upon him, which at first threatened to crush him, and he was prostrated several weeks with a fever; but he subsequently recovered his accustomed health, and girded himself for his duties like a strong man to run a race.

Other portions of this letter, for which there is not room in this number of the Herald, will be used hereafter, in connection with an obituary notice of the excellent missionary so suddenly removed.

MONTHLY SUMMARY.

Home Proceedings.

For notice of recent action of the Prudential Committee respecting the need of revivals in the missions; the appropriations for 1866; and "the more excellent way," to avoid special appeals, the reader is referred to the first pages of this number of the Herald.

Missions of the Board.

From *North China* we have notice of another baptism by Mr. Blodget, at Peking, and the departure of Mr. and Mrs. Gulick from that place, for a city one hundred and sixty miles farther north-west, in the hope of finding it, for them, a more healthful location, and of establishing a permanent new station there. (See page 386.)

Two letters from the *Zulu* field, one from Mr. Pixley, respecting progress at Amahlongwa, and one from Mr. Grout, noticing "a bright day" at Umvoti, when they held their first communion service in the new chapel, and received thirteen persons to the church by profession, will be read with interest. (Pages 387–8.)

Mr. Preston, of the *Gaboon* mission, (page 389,) mentions a visit to the new outstation, Kama, the sad ravages of the small-pox in that region, and the uncertainties attending plans for future effort there, arising from the want of laborers.

From *Western Turkey*, Mr. Livingston of Sivas, sends another urgent call for help; mentions the dedication of a new chapel and increased attendance on Sabbath services; and speaks of the completion of the telegraph line to India, and increasing facilities for intercourse with Constantinople, as likely to stimulate the already prominent worldly spirit of the people at Sivas, (page 390.)

Mr. Schneider, of *Central Turkey*, writing from Aintab, September 27, states that the Turkish Government is engaged in reducing the mountain regions, west and north-west of Aintab, which have been for many years, in virulent rebellion. "The prospect of entire success is very fair;" and it is reported that when the work in those mountains is done, Government proposes to proceed against Zeitoon. The subjection of those regions will serve to open them much more fully for missionary effort. Referring to the death of Mr. Morgan, Mr. Schneider writes: "This sudden and unexpected death is another great loss to us. Since the organization of our mission, we have lost one man every year. As we are now only five men, in the field and absent, at the same rate of decrease, we shall be extinct, as a mission, in five years more, unless we have reinforcements. And with the dubious promise of such reinforcements, our prospect for continuance is, truly, painfully uncertain. I doubt not this state of things gives you, as it does us, much anxiety. Do send us help, as soon and as fast, as you possibly can. We shall do all in our power to raise up native preachers and pastors, but to do this effectually our own number must be more full, and be kept so."

Mr. Adams also wrote, Sept. 16, "I cannot express the loss we sustain in the death of brother Morgan. He was admirably qualified in knowledge of the language; and large experience, sound judgment, shrewd discretion, great patience,

and entire devotion, were some of the characteristics which every acquaintance of his will most gladly accord to him, while for endurance we relied upon his magnificent physique as upon a granite pillar. Precious brother ; in Paradise now, after but twenty-five days separation from little Winnie ! May the Saviour grant that thy example may nerve us who survive, to renew the work thou hast left, until, through grace, we meet thee in the Beautiful City."

Mr. Perkins, of the *Nestorian* mission, writes strongly in regard to Nestorian vagrancy, (page 391,) but bears witness to the general high character of the evangelical portion of the people. He mentions the commencement, by Mr. Rhea, of a translation of the Scriptures into the Tartar Turkish, (a work upon which Dr. Wright had entered, with great interest, before his death,) but says it is a problem whether other pressing duties will allow him to go on with it ; and now we learn that in less than two weeks after Mr. Perkins thus wrote, not only was this renewed attempt at translation interrupted, but the brother who had commenced it was called to leave *all* earthly labors. Unfounded charges against the missionaries, as having circulated books attacking the Mohammedan religion, are said to be mooted at the Persian capital. Mr. Coan, (page 394,) gives particulars respecting the very trying bereavement which has fallen upon the mission, in the death of Mr. Rhea.

Death.

At the village of Ali Shah, near Tabreez, Persia, on the 2d of September, Rev. Samuel A. Rhea, of the Nestorian mission.

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Aroostook Conf. of Chs.
Lincoln, C. H. A. 20 00
Cumberland co. Aux. So. H. Packard, Tr.
Brunswick, A friend, 5 00
Portland, State st. cong. ch. and so. annual coll. 409 ; m. c. 231,56 ; Seaman's Bethel ch. annual coll. 29,50 ; 2d cong. ch. and so. For. Miss. Circle, 25 ; 695 06—700 06
Lincoln co. Aux. So.
Warren, Cong. ch. and so. 39 13
Oxford co. Aux. So.
Andover, S. Poor, to circulate Arabic Bible, 5 00
Piscataquis co. Aux. So.
Guilford Village, Rev. John A. Perry, 5 00
Waldo co. Aux. So.
Stockton, N. B. Stowers, 5 00
Washington co. Aux. So.
Machias, 1st cong. ch. and so. 25 00
799 19

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87 00
Legacies.—Bethlehem, Mrs. Clarinda Woodbury, by L. Graham, St. Johnsbury, Ex'r. 703 11
790 11

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
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St. Johnsbury, Friends, 300 00—305 00
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Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Woodstock, Cong. ch. and so. add'l, 20 00
335 00
Legacies.—Peacham, Mrs. Lydia C. Shedd bal. by Ezra Chamberlain, Ex'r. 70 96
405 96

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Pittsfield, Maplewood Institute, m. c. 19 46
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Boston, (Of wh. fr. Mrs. S. J. M. Homer, for catechist at Sholapore, 20 ; A lady, 6 ; Thos. Thwing, a thank-offering, 5 ;) 95 97
Brookfield Asso. W. Hyde, Tr.
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Brookfield, Evan. cong. ch. and so. 216 56
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Dana, Cong. ch. and so. 9 47
Hardwick, Ortho. cong. ch. and so. 110 66
Holland, do. do. 13 00
Oakham, Evan. cong. ch. and so. 232 00
Southbridge, Cong. ch. and so. to cons. C. B. Sumner an H. M. 208 31
Spencer, Cong. ch. and so. 314 68
Ware, 1st cong. ch. and so. 130 50
Ware, East, do. (of wh. fr. J. A. Cummings to cons. Mrs. J. A. Cummings an H. M. 100 ;) 1,023 84
Warren, Cong. ch. and so. 232 49
West Brookfield, do. 84 10-2,911 31
Essex co. Aux. so.
Andover, Prof. Barrows, add'l, 20 00
Lawrence, A friend, 200 00
Wenham, Cong. ch. and so. m. c. 3 10—223 10
Essex co. South Aux. So. C. M. Richardson, Tr.
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Hampshire co. Aux. So. S. E. Bridgman, Tr.
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Groton. Union ortho. cong. ch. and society, 26 12
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Phillipston, do. 112 27
Templeton, Cong. ch. and so. gent. asso. 55; la. do. 70,75; m. c. 15,06; 140 81
Westminster, Cong. ch. and so. 72,10, less c'f't 50c. 71 60
Winchendon, 1st cong. ch. and so. coll. 30.54; m. c. 17,67; 48 21—452 36
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6,872 64

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7,416 91

Legacies.—Phillipston, Nabby Mayhew, (in part,) by Jason Goulding, Ex'r, 125 00
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1,123 27

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	397 41	
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	734 12

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Legacies,	1,489 07
	$25,494 17
☞TOTAL from September 1st, 1865, to October 31st, 1865,	$50,527 50

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